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The Review of Religions

Editor—A. Q. Niaz, B.A.

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The Review of Religions is an organ of the Ahmadyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the

پیامِ تعلیم

جامعہ کے بچوں کیلئے ایک ماہانہ رسالہ "پیامِ تعلیم" کے نام سے نکلتا ہے۔ اس کے ذریعہ انھیں اچھی اچھی کہانیاں سنائی جاتی ہیں اور خالی وقت میں مصروف رکھنے کیلئے کارآمد مشغلے بتائے جاتے ہیں۔ سال میں ایکبار سالنامہ شائع ہوتا ہے۔ جسے مفید اور دلچسپ معلومات کا مخزن کہنا چاہیے۔ چندہ سالانہ عہ

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IF . .

YOU WANT TO KNOW

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BOOK DEPOT, QADIAN, Pb., India

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promptings from it. From this Tradition we learn that every man is subject to two kinds of influences and that he acts according to the promptings of either of them; but we also learn that man has in him the power of making the choice of obeying whichever he likes. If he obeys the benign influence, then he does good; otherwise he is led astray by the evil influence.

(*b*) The other meaning of the word *Sabr* is the ordinary one of patience. Now patience can be shown in times of adversity, persecution, pain and grief. In the absence of hardships such as these it has not its *raison d'etre*.

We remember that God has given this advice to the believers; that is to say, a believer is warned that he should be prepared to suffer pain in this world. He may be persecuted and opposed on account of his belief, all sorts of torments and privations may be imposed upon him, and he always suffers great sorrow owing to his love for his fellow-beings who are not on the right path. All these may happen to him, and even a time may come when he feels himself alone in a world of gloom. Then God, who has made him weak as any other human being, comes to his rescue. He does not abandon His creatures at the time of their need: He gives them the good news of His Protection. "I am with those who are patient." The believer whose faith in and whose love for God has undergone a trial thereat feels himself reassured. He knows that behind him stands the Greatest of the great and the most Powerful among the powerful. Far from his courage giving way, he becomes bolder and steadier. He acts and speaks with authority and assurance. No tremor shakes his voice; he becomes braver, gentler and happier. He has taken one more step on his onward march towards God's Munificence and Love.

When the believer has reached this stage, his love of God and of God's creatures begins to gain in depth and intensity and his zeal takes a wider scope. A sort of impatience throbs in his heart and he is no

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longer content to be still and passive. After the impulse has been imparted to him, he must move forward. He has had a taste of God's love and wants more of it. So far he has been acting and not saying a word, will he continue to remain mute before his Beloved? He has gained entrance into the court of the Almighty, will he remain at the doors? An internal fire burns in his heart. God then, out of His Munificence, opens his heart to a newer, deeper Light and makes visible to him the way to Glory, Peace and Happiness. He looks, and lo! he beholds the holy company of God's elect and he longs to be one of them. The noblest and the best among them is Mohammad, his master, and he burns with a desire to be like him. He finds that his master is the beloved of God Himself, and his love for both burns all the brighter. He sings praises of God, and he sings the praises of Mohammad; and even as he sings, his own love continues to grow. This is the significance of the emphasis laid by the Holy Quran on the frequent recitation of the *Darood*, or the prayer in favour of Hazrat Mohammad.

Our *Imam-e-Zaman*, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be on him) said that the benefits he derived from the *Darood* are such as no man can dream of.

With this *Darood* on his lips the believer prepares himself to march under the Divine Presence. But at each step he takes, he finds something pulling him backwards. He knows well that *shaitan* is trying desperately to hold him back and he naturally rebukes him and prevents him from being an impediment in his progress; but as soon as he has turned his back, shaitan runs back and again catches hold of him. He again rebukes him but again he is stopped—and this duel continues.

Realising his weakness, and having failed to get rid of *shaitan* by himself, the devotee then cries for help, and supplicates his God in a fervent Prayer. This sincere appeal does not go unheard and God

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Almighty, seeing one of His creatures struggling with *shaitan* hurries to his rescue, and then admits him to His Presence.

In steadfast courage, persistent effort, perseverance and prayer lies the key to success. O, you who believe! seek assistance, therefore, through patient perseverance and prayer.

Rose Hill,
Mauritius.

AHMAD YADULLAH.

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THE NEED OF TRUE RELIGION

" What is the need of religion " says the materialist of to-day ; " cannot we do without it." Certainly, we cannot, is the answer to him. Religion is inherent in man ; without religion in its simplest, highest sense, no man or nation can survive or prosper. The best that we can hope to have without Religion is a show of outward prosperity which is of no real value. A true religion is a dynamic power to lead man to real happiness which lies in the complete fulfilment of the highest ideals. " Beware " warns the Holy Quran, " Beware ! only in remembering God lies the satisfaction of the heart."

Take God as your ideal in all of your thoughts, words and actions and you will never have to be sorry here or hereafter. No happiness is stable or worth having unless it is built on sure foundations and such foundations are only sure if rooted in the Highest. " For your character " says the Master Prophet Muhammed (with whom be the Peace and Blessings of Allah) " For your character, adopt the Ideal of God " تخلقوا باخلاق الله.

A True Religion is self-sufficient. It is enough to enable a man to carry on bravely and hopefully amid all the cares and distractions of life, particularly in these restless nerve-racking days of a terrible war. Religion is the bed-rock foundation which the changes and chances of a world always in flux can never wear down or submerge.

However, religion does not mean only an outward form of some kind of worship. Religion means the complete acceptance of the highest ideals of life of which man has any knowledge ; it entails a genuine effort to live up to them in one's daily life. A man's religion must colour the whole of his life, all his contacts in the domestic circle, in his business and in

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his pleasures. In all things and in every aspect of life a man must be heightened, deepened, warmed and vivified by the religion to which he yields obedience.

One who has firm belief in God and His Powers is never disturbed by anything and nothing can affright him. By patient endurance he attains to success in all his affairs.

"Who God possesseth,
In nothing is wanting;
Alone God sufficeth"

The most honest man is the man who has been honest every day according to his religious ideals; the most virtuous woman is she who has behind her present virtue the story of a whole life full of virtuous thought and deed as taught by her sacred Book; the happiest person is the one who has long practised being happy in his union and communion with God, and that soul is the coolest and surest which everyday schools itself in self-mastery.

It is the sincere practice of religion that makes a nation great and prosperous, and it is the neglect of one's religion that causes a nation's decline and fall.

از رہ دیں پروری آمد مروج اندر نخست
باز چون اید بیاید ہم ازیں رہ بالیقیں

"It was through serving the religion" says the Promised Messiah, "It was through serving the religion that the Muslims became prosperous in the beginning; and their revival again surely depends on their adopting the same path."

Dr. M. M. Sadiq.

Qadian.

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THE KARTARPURI GRANTH SAHIB

(*Translated from Urdu*)

The Granth Sahib collected and compiled by Bhai Gurdas is also called the *Kartarpuri* Granth Sahib, and another name by which it is often referred to is the *Ád Guru Granth Sahib—i.e.* the first or original Guru Granth.

Circumstances which led to collection of the Guru Granth

Among Sikh historians and divines there is a considerable difference of opinion as to the circumstances and reasons which led to the collection and compilation of the Granth Sahib. Bhai Santokh Singh's history of Sikhism, entitled *Gur Partap Suraj Granth*, is generally accepted by the Sikhs as authentic and reliable. According to this source :—

> "One day as Guru Arjan Sahib sat in the midst of his Sikhs, one of the audience drew his attention to the fact that *Pirthi Chand*[1] and some other people like him were putting into circulation spurious sayings which they claimed to be the sayings of Guru Baba Nanak Sahib. The result was that while some people could detect that they were forgeries, others were misled into accepting them as genuine, and there was thus a danger that the sayings of the founder of Sikhism would before long suffer enormously in purity of text. On this ground he submitted that steps should be taken to safeguard against this danger. On hearing this another Sikh supported the proposal by saying that he had once heard Guru Amar Das say that apart from the sayings of the Guru everything was false, and that it was necessary to safeguard against the danger of the sayings of other people getting mixed with the sayings of Guru Baba Nanak Sahib."[2]

---

(1) Elder brother of Guru Arjan.
(2) *Gur Partap Suraj Granth, ras* 3, *ansu* 33, *ank* 6 to 10.

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This account then concludes with the statement that Guru Arjan then gave orders for the collection and compilation of the Granth Sahib so that the purity of its text should be ensured for the future.

In other words, these were the circumstances which led to Bhai Gurdas being commissioned to collect and compile the Granth Sahib.

Another Sikh historian and divine is Giani Gian Singh, who has produced three notable works—(1) *Twarikh Guru Khalsah* (Gurmukhi); (2) *Panth Parkash* (Gurmukhi); and (3) *Tawarikh Guru Khalsah* (Urdu). But it is extremely curious that in each of these books he has assigned entirely different reasons as to the origin of the idea that the Granth Sahib should be collected and compiled. In *Tawarikh Guru Khalsah* (Gurmuki) he writes:

> "Guru Arjan Sahib reflected that just as a tree threw out its branches only after it had become firm on its roots, the followers of a religion, too, could prosper and make progress only on the basis of their sacred scriptures. That was the reason why the founder of every religion had left in the hands of his disciples a book purporting to have come down from God, and had ordered them to mould their lives on the basis of that book, which the people accepted as of divine origin and obeyed implicitly because that was the only logical attitude to be adopted toward a writing of that nature. Brahma had given the Vedas to the Hindus, Moses had given the Torah to the Hebrews, Jesus had given *Injeel* to the Christians, David had left the *Zaboor*, and Mohammad had given the Quran to the Muslims. He therefore realised that the teachings which the Sikh Gurus had received from God should be collected together in book form to serve as the basis of Sikhism for the coming generations. Thus he sent out an order to his Sikhs that whosoever was in possession of any saying of Guru Baba Nanak, should bring it to him. This order was duly carried out and a considerable volume was collected together." [3]

(3) Pages 477-78.

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It is needless to point out that according to this view the idea to bring together the Granth Sahib in book form originated in the mind of Guru Arjan because he observed how necessary it was for the followers of any religion to have their sacred texts in their hands in book form. But in his *Panth Parkask* Giani Gian Singh gives a totally different reason. Says he :

> " The Guru Sahib reflected that the right to read the Ved or to hear a recitation of the Ved was not a right that belonged to everyone. Sikhism desired to carry the guidance to all, and of course without *Ved-bani* there could be no *gian*. Therefore it was necessary that the Ved should be translated. In pursuance of this idea Guru Sahib translated the Ved and thus prepared the Granth Sahib."
>
> " *Aulatha bedan ka karyo wich zaban Panjab*[4] ; *jisko parh sun Sikh ke nasat sabhi azab.*"
>
> *i.e.*, the Ved should be translated into the Panjabi language which the Sikhs should read or hear it read, so that their sins should be remitted.

Is the Guru Granth a translation of the Vedas?

This view put forth by Giani Gian Singh is very surprising inasmuch as any one who has the least acquaintance with the contents of the Granth Sahib does not need being told that it is absurd to look upon it as being a translation of the Ved. For in the Granth Sahib, especially in the sayings of Guru Baba Nanak, Vedic doctrine, ceremonial and ritual, is denounced in no uncertain language. In fact this truth is so well-known that both the divines of the Sikh religion as well as the greatest champion of the Vedas of the modern era – *i.e.* Pandit Daya Nand – all agree that Baba Nanak had a very low opinion about the Vedas. Moreover the Guru Granth itself is quite clear on the point. We read in it, for instance :

1. " Brahma showed pride and he did not understand ; and for this reason he was burdened with the Ved." [5]

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(4) *Panth Parkash Basram*, pp. 88-89, *ank* 47 and 56 to 59.
(5) *Rag Gauri*, Mahallah 1, p. 224.

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2. "Brahma studied the Vedas and he spoilt and wasted his life in that way." [6]

3. "By studying the Vedas man does not taste the joy and bliss of the love of God: he only gets entangled in useless quarrels and wranglings." [7]

4. "O Pandit! Should you continue to study the Vedas for ever so long, they will not help to purify thy mind; for that indeed is beyond their capacity." [8]

Besides, competent Sikh scholars themselves admit without reservation that Guru Baba Nanak in his sayings has pulled the Vedic teachings to pieces. For instance:

1. "Had the Vedas contained divine guidance, in that case Shri Guru Nanak Dev Ji Maharaj would never have said: 'It is useless for you to recite the Vedas for they can not help you to purify your mind.'" [9]

2. "Of course Guru Nanak Sahib was born in a Vedic family, but to conclude from this that he believed in the Vedas is quite wrong for his heart was brimful of the refutation thereof." [10]

There is thus not the slightest shadow of doubt that the teaching of the Guru Granth is diametrically opposed to Vedic teachings; and it passes comprehension how any one could think that the Guru Granth was a translation of the Vedas. As a matter of fact those among the Sikhs who hold this view are looked upon by competent Sikh scholars as being entirely in the wrong.[11] Sardar Kahan Singh of Nabha goes so far as to say:

"Some of our ignorant brothers try to prove by means of argument and historical evidence that the sayings of the Gurus represent no more than a translation of the Vedas, which is the same thing as to say that the Sikh Gurus were no more than translators of the Vedas. Ignorant and selfish people of this kind are the worst

(6) *Rag Asa Kabir*, p. 478.
(7) *Rag Majha*, Mahallah 3, p. 128.
(8) *Rag Sawath*, Mahallah 3, p. 647.
(9) *Vedon ka Gian*, by Vaid Budha Singh.
(10) *Kargh Khalsah*, by Pandit Kartar Singh, p. 110.
(11) *Gur Partap Suraj Granth Sampadat* (commentary) by Bhai Veer Singh, pp. 2080, 2088, 2095.

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enemies of Sikhism who, in the guise of friendship, do great harm." [12]

But to revert to our point, in his *Tawarikh Guru Khalsa* (Urdu) Giani Gian Singh has given a still different reason as the basis of the idea on the part of Guru Arjan that the Granth Sahib should be collected in one volume. In this book he says, that Guru Arjan undertook this task after he had received a direct Revelation from God to that effect :

> "Guru Arjan received this Revelation : O Guru Arjan! the sayings of Guru Nanak and his successors represent communications from Me. So gather them into one volume and call it the Granth Sahib that the less enlightened people should benefit by it. Accordingly, from that time on, Guru Arjan busied himself in this task, collecting the words of the Gurus from everywhere." [13]

Professor Sundar Singh, M.Sc., too, seems to hold the same view. While discussing this question in his *Mukhtsar wa Mokammal Tawarikh Guru Khalsah* he writes :

> "The Guru Sahib received a Revelation that he should prepare the Guru Granth Sahib by collecting the sayings of the Gurus who had preceded him, and accordingly he busied himself in this work."[14]

It is to be noted, however, that neither of these two writers has reproduced the precise words of the Revelation in question. I have searched for these words most diligently in Sikh literature but so far without result, and I am constrained to incline to the view that Giani Gian Singh's opinion in this regard is no more than an assumption on his part. For, if there really was any Revelation of this kind, there is no reason why it should have disappeared from Sikh literature. Moreover, we can not overlook the fact that Giani Gian Singh is a writer who in each of his three works has put forth an altogether different point of view.

(12) *Gur Mat Sudhakar*, Introduction, p. 5.
(13) *Tawarikh Guru Khalsa* (Urdu), p. 85.
(14) Page 103.

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Sardar Hoshiara Singh in *Ithas Guru Sahiban* gives two reasons which induced Guru Arjan to undertake the collection of the Granth Sahib:

> "Guru ji reflected that a religion which had no sacred book could never make any progress. In the second place it also occurred to him that the sayings of the Gurus were at that time still easily available, but that later on, like Pirthi Chand, other people would fabricate sayings and ascribe them to Guru Nanak." [15]

Bhai Veer Singh Amritsari in his commentary upon *Gur Partap Suraj Granth* admits without reservation that by the time of Guru Arjan some people had begun to interfere with the sayings of Guru Baba Nanak, and that it was this circumstance which drew the attention of Guru Arjan to the urgency of guarding the sacred sayings against interpolation and fabrication; and that this was the motive behind the collection of the Guru Granth Sahib. He writes in plain words that:

> "Guru ji had the Granth Sahib compiled so that it may be guarded effectively against interference." [16]

It may here be pointed out that this seems to be a more correct view than any other in regard to the motive which underlay the collection and compilation of the Guru Granth Sahib, though it is rather unfortunate that the steps taken with that end in view have not succeeded in guarding the sacred text against unauthorised versions. For, as was remarked earlier, the various Granths now in the hands of the Sikhs differ widely from each other.

And last of all I would refer to the opinion put forth by Bhai Mota Singh in his *Sri Guru Mahma* and to the view of *Khalsa Dharm Shastra*. Bhai Mota Singh writes:

> "When Guru Arjan thought of undertaking the collection of the Granth, he concentrated his mind upon Guru Nanak who then appeared before Guru Arjan. When Guru Arjan requested from Guru Baba Nanak his

(15) Page 198.
(16) Page 2044.

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sayings, Baba Nanak approved of the task upon which Guru Arjan had embarked and said that all the four preceding Gurus would help him in it. Guru Arjan was directed to collect the sayings of all the four previous Gurus and to include in the volume his own sayings as well. Blessed by Baba Nanak in this manner, Guru Arjan was much pleased and summoning Bhai Gurdas commissioned him to engage himself upon the task of the collection." [17]

It is noteworthy that Bhai Mota Singh does not mention his source and his opinion does not seem to be supported by any other writer.

Khalsah Dharm Shastar is, in some respects, a very important work as it was written by Sodhi Narayan Singh, the *Gaddinasheen* of Anandpur, after consultations with prominent Sikh scholars and divines. This work regards the third Guru—*i.e.* Guru Amar Das, as the Guru to whom it occurred in the first instance that the Granth Sahib should be collected and compiled. We read:

"The third Guru Amar Das, who put the office and function of a Guru on a firm basis, collected the sayings of the first two Gurus and included his own sayings as well into the collection; and these MSS. he entrusted to the care of his son Mohanji. He directed the fourth Guru, Ram Dass, that he should put in his own sayings as well and hand over the collection to the fifth Guru who should then compile the Granth Sahib." [18]

"On the basis of this order the fifth Guru—*i.e.* Guru Arjan, personally went to fetch the MSS. from Mohanji and having added to them the sayings of the fourth Guru, his own sayings and the sayings of the Bhagats (advanced devotees) he compiled the Granth Sahib."

To sum up, there is a great deal of difference of opinion as to the circumstances and the motives which lay at the back of the collection and compilation of the Guru Granth Sahib. The likeliest view is that Guru

(17) Page 29.
(18) Page 47.

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Arjan was impelled to the task by the necessity to safeguard the sacred text. But that aim, as we shall see, has been frustrated because many collections have come into being each differing from the other in important respects.

IBADULLAH, GIANI

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ISLAM SOLVES THE PROBLEM—I

It is a common-place truism that at the bottom of the present World Conflagration lie deep-rooted economic problems. Materialism has led man to the worship of Mammon and this in turn has obsessed him with a megalomania, a lust for power.

Human history, to a large extent, is one long tissue of racial strife and denominational warfare. There are the differences of caste, of colour, of race and creed, of master and servant, of the ruler and the ruled, of the rich and the poor, of the capitalist and the labourer—in short, of the "haves" and the "have-nots".

What is wrong with the present-day world is that the son of man is more apt to forget his duties than his rights. He has, unfortunately, become accustomed to think only of what others owe to him and does not give sufficient thought to what he owes to others. And, of course, this is the root cause of this *Sturm und Drang* which is permeating the atmosphere of the whole world. If he is white, he looks down upon the coloured; if he is a master, he is oblivious of the comforts of his servant; if he is a capitalist, he does not care a whit for his employees, if he is highly placed in rank, his only pleasure is to fleece the poor and the needy.

These problems, so far, are not quite so acute in the rest of the world as they are in Europe and America and the world of the white people in other parts of the globe; and naturally, the West has been forced to try a number of remedies of which the most popular is Socialism, both of the milder and more drastic forms. This Socialism is a comprehensive term containing various nuances of meaning. Ordinarily speaking, it is an economic system which seeks to revolutionise the present capitalistic organisation of the economic life of the world. Here we need not enter into a detailed discussion of what Socialism

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stands for and how it functions. It is enough for our purpose to say that this is a system of Political Economy based essentially on the differences existing between the capitalist and the labouring classes, and it seeks to replace the capitalistic regime with a more equitable system which would bring relief to workmen and the masses and level down all differences of opulance and poverty. Abolition of private property, according to most thinkers, is the primary aim of Socialism. A Socialistic regime does not admit of a privileged class.

There are various aspects of Socialism, differing from one another in respect of the means to the end which Socialism stands to achieve. There is State Socialism, Syndicalism, Communism, Nihilism, Collectivism and so many other Isms.

These theories have been tried one after another here and there, but have been found wanting. They have done more harm than good to the economic structure of the World.

Let us take, for instance, the case of Soviet Russia. The Soviet Republic is said to have introduced Communism in the country, *a fond*, but there are people, of whom Leon Trotsky—once a collegue of Stalin but recently shot dead in exile—was the most outstanding figure, who allege publicly that the masses in Russia are still the most wretched section of human society and that the classes are dominating over them with the same ruthlessness as before.

Islam stands for the removal of the social and economic ills of the world. Islam Champions the cause of the poor and the down-trodden as fervently as no other social system does. But unlike the *isms* and *doxies* of the West, it does not seek to rob Peter in order to pay Paul. It gives everyone his due share. It guards effectively against any one class fattening at the expense of another.

While Socialism lays dogmatic emphasis on the abolition of private property, Islam proceeds cautiously. Undoubtedly it condemns most vehemently

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the unwholesome discriminations in vogue in present-day society, but it respects the institution of private ownership of property.

Four major distinctions between human beings can be thought of in the world.

1. Racial discrimination.
2. Discrimination based on exclusive rights and privileges.
3. Discrimination on the basis of Rank and Status.
4. Discrimination on account of wealth.

What Socialism is supposed to abolish root and branch is the system of private ownership, and thereby root out all financial discrimations based on a privileged position from wealth, but Islam repels this ideology.

1. Islam condemns racial discriminations. No Musalman is considered to be superior to another Musalman because the former comes of a race or caste nobler than that of the latter. The Holy Quran has laid down in unequivocal terms that there is no such thing as racial or hereditary superiority in Islam. Perfect equality and brotherhood among Muslims is an express commandment.

Says the Holy Quran:

يا ايها الناس انا خلقناكم من ذكر او انثىٰ و جعلناكم شعوبا و قبائل لتعارفوا ان اكرمكم عندالله اتقاكم (حجرات)

O, ye people, we have created you men, and women, and classified you in races and tribes simply to make you recognise one another. But in the eyes of God only he is most worthy among you who is the most pious.

Again it says :

انما المومنون اخوة (حجرات)

i.e., the Muslims are all brethren.

The Holy Prophet Mohammad (may peace and blessings of God be upon him) is reported to have said:

"One's pedigree is not a thing to feel ashamed of. All of you are the Sons of Adam. No one is superior to another except for piety. (*Mishkat.*)

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Again he says :

"No Arab is superior to a Persian and no Persian is superior to an Arab."

It is to be noted that this was not a mere injunction to be respected more in the breach than in the observance thereof : the Muslims practise it in word and deed, in letter and in spirit, and this is how Islam paves the way to a world-wide recognition of the common Brotherhood of Man.

ABDUL MAJID, B.A. (HONS.)

(To be continued)

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MISSION NEWS

A complete monthly report of Ahmady missionary activity all over the world would require much more space than can be spared for this purpose in a monthly journal. The following is only part of a cross-section taken from reports published in *The Alfazal* during February, 1941
—*Editor*

Calcutta

On the occasion of their annual general meeting, the Ultadanga Brahmo Samaj in the suburbs of Calcutta, convened a religious conference under the presidency of Mr. S. C. Mahalanobis, M.A., Professor, Presidency College, Calcutta. The conference was largely attended by Hindu ladies and gentlemen and was addressed by Swami Nirlepananda on Hinduism; by Pandit Jagadish Chandra Chatterjee, B.A., (Oxon.) on Buddhism; by Mr. J. K. Biswas, M.A., J.P., Retired Presidency Magistrate, Calcutta on Christianity; by D. A. K. Khadim, B.A., B.L. on Islam; and by others on other religions. Mr. Khadim spoke for about half an hour, explaining to the audience that the essence of Islam was to sacrifice one's desires and passions for the approbation of God. He also dwelt on the teachings of toleration preached by Islam which require a Muslim to hold in respect and veneration the founders of different religions, a fact which alone could establish peace and harmony among the different communities.

The speech was heard with rapt attention by the audience. When he took leave of the President, Professor Mahalnobis expressed very great appreciation. While returning from the conference along with his companion, Syed Abdus Shakur Sahib, Mr. J. K. Biswas took both of them in his car and left them at the Ahmadyya Darut Tabligh, 61 Dharrumtollah Street, Calcutta, speaking all the while about the Ahmadyya Movement and expressing the view that that was the only way to establish communal peace in India. He showed a very keen interest in the activities and teachings of the Ahmadyya Movement and seemed to have been very highly impressed by the lofty and liberal teachings of Islam

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explained by Mr. Khadim; and he requested to be supplied with Ahmadyya literature.

Secretary Calcutta Ahmadiyya Association.

Qureshi Mohammad Hanif, honourary Ahmady missonary reports that in the course of his six weeks' stay he travelled 311 miles in Calcutta by bicycle and tramways. He sold literature of the Movement worth Rs. 4; distributed 520 tracts; and carried the message of the Movements by word of mouth to many more.

Lahore

A deputation of missionaries visited Lahore under a programme prepared by Nazarat Da'wat wal Tabligh. On the one hand the deputation addressed itself to the Ahmadyya Community of Lahore to make it more active, and on the other addressed itself to the Non-Ahmady public. Lectures were delivered in largely attended public meetings at Bhati Gate and other places. The missionaries also participated in a conference of the Brahmo Samaj of Lahore from which platform two of them spoke on the "Spirit of Religion" and "Life of the Promised Messiah". Members of the deputation also had conversations with prominent people among the Lahore Seceders from *Khilafat*, notably Maulvi Mohammad Ali and Maulvi Sadar-ud-Din Sahib.

British East Africa.

Maulvi Mubarak Ahmad, H.A., has reported in his letter dated January 11, 1941, that meetings in connection with the *Founders' of Religions Day* were held in Nairobi and Tanga on December 1. These meetings were very well attended and produced very good effect.

Translation of Part VI of the Holy Quran into *Sawahili* was completed in December. The first five parts have been translated already.

Two thousand copies of the *Sawahili* were printed which have all been distributed in cities like Nairobi, Tanga, Zanzibar, Mombasa, Daressalam, Khakoma and Batora, etc. Some considerable literature was loaned to readers interested in the ideas of the Movement.

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During the period under report 17 persons joined the Ahmadyya Movement.

A later report indicates that the foundation stone of the Ahmadyya Mosque in Batora was to be laid on February 7.

Palestine

This unfortunate country, for a number of years past, has been passing through very difficult times, and now during the period of this tremendous struggle between Hitler and the forces represented by Britain and her allies it is one of the vital spots in war strategy. In circumstances such as these mission work suffers a little because people have what they consider to be more urgent and pressing problems to attend to. But the cause of the Ahmadyya Movement has nevertheless continued to make encouraging progress. The monthly *Al-Bushra*, which is one of our main organs of *tabligh* in the Arab world, is doing excellent work. But owing to the rise in printing charges and the price of paper, and to restrictions upon communication with foreign countries, it has had to be changed, temporarily, into a quarterly.

A general *Tabligh Day* was held by the Ahmadies of Palestine in July when members of the community carried the message of the Movement to thousands of souls. Some of them devoted as many as four days to this special *push*. Jerusalem, Jafa, Ramlah, Lud, Nablas, Haifa and dozens of other towns and villages were the centres of activity. About eight thousand handbills were distributed. Four thousand handbills were distributed in the country on other occasions. About 150 copies of the various works of the Promised Messiah and of Hazrat Amirul Momeneen Khalifatul Masih II were presented to people who are showing keen interest in the teachings of the Movement.

A most remarkable and encouraging tendency observed of late is that in their quarrels among themselves some Druse settlements have shown a marked preference for the presence of Ahmadies on the mediation committees.

A zealous brother Al-Syed Mohammad Saleh Al-'Audi has secured the distinction to be the first Ahmady in the Arab world to make a regular formal *Wasyyat* in the name of *Maqbarah Bahishti*, Qadian.

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The Ahmadyya School in Kababir, Haifa, though for some time it had to be closed during the period under report, has 50 students now—the highest roll on record so far. The Government has promised to extend its aid to this institution.

Twelve persons joined the Movement during the period under report.

The

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

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ZIKR-I-HABEEB

A page from the Life of the Holy Prophet Muhammad

Alqama-bin-Waqqas-il-Laisee relates that he heard Umar-abnal-Khattab saying from the pulpit that he had heard the Holy Prophet saying that human action weighed (with God) according to the motives behind them; and that the portion of a man in whatsoever he did was, in the final reckoning in the sight of God, no more than what he had aimed at in his heart. If a man migrated (pursued a course) inorder to gain some worldly benefit, or for the sake of a woman he wished to marry, then the value of his *hijrat* was no better than the motive which inspired it.

* * * *

Hazrat 'Aesha, may God be pleased with her, related that in the beginning Revelations from God came to the Holy Prophet (may the peace and blessings of Allah be upon him) in the form of visions he saw during sleep and which soon used to come true as clearly as daylight. Then he developed a desire for solitude, for which purpose he used to retire to the cave of Hiraa, where he spent his time in devotion and contemplation, staying there like this for a few nights before he returned home; and he used to take provisions with

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him sufficient to last him for the period, and he continued to live like this until the Truth came to him.

He was in the cave of Hiraa when an Angel appeared before him and said to him: "Read." In answer the Holy Prophet excused himself on the plea of his inability to do so. The Angel then held the Holy Prophet and, embracing him, pressed him hard against himself, then released him and again said: "Read." The Holy Prophet excused himself as before, and the Angel held him again and pressed him, and once more said: "Read." But the Holy Prophet excused himself a third time. The Angel, however, held him yet again and pressed him against himself as before, and again repeated: "Read"; adding this time: "Read in the name of thy Lord who created man from a clot of blood: Read, and thy Lord is most exalted."

The Holy Prophet then returned home with the words of these verses ringing in his ears and his heart beating fast. He betook himself to his wife Khadijah and asked for a blanket to wrap himself in. When he regained composure, he related to her what had happened, and gave expression to a sense of misgiving in regard to his ability to discharge the duties of the great Mission to which was being called. But Hazrat Khadijah comforted him and said: "As God is my witness, He would never forsake you or let you down, for you deal with your relatives with consideration and compassion; you take upon your own shoulders the burdens of those who are weak; you cultivate virtues which have become extinct; you show honour and hospitality to guests; and you are ever ready to befriend those who suffer hardships in a just cause."

Then Hazrat Khadijah took the Holy Prophet to her cousin, Waraqa bin Naufal, who was a follower of Christianity, with some ability to read and write Hebrew, and who was a very old man, gone blind with age. Khadijah said to Waraqa: "O my cousin! Listen carefully to what this cousin of thine has to tell thee"; and the Holy Prophet recounted his experience. Waraqa listened with deep attention and when the Holy

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Prophet had finished he said that this Angel was the same that had come to Moses. Then with deep emotion he added: "Would to God that I were to be alive when thy people would drive thee away!"

In view of the universal esteem which then he enjoyed in Mecca, the Holy Prophet could not help an exclamation of pained surprise when he heard this.

"Would my people then drive me away?" he asked.

"Yes," Waraqa answered: "Indeed they would. For no man has ever come with the like of which you have come but that he was persecuted by his people. But should I be fortunate enough to live till that day, I shall stand by your side with the whole force of my being."

But Waraqa did not live long after this and he died while yet the *Wahyee* (Revelation from God) was in temporary suspension after this first beginning.[1]

Malfoozat-i-Ahmad

January 11, 1901.

The Promised Messiah (may peace and the blessings of God be upon him), was rather indisposed to-day. He remarked that everything had some support or other upon which it rested; and that the sole support of human life and good health was the Grace and Mercy of God.

January 12, 1901.

A man present on the occasion mentioned that well-known book-sellers were registering orders for the works of the Promised Messiah from remote and far off places; whereupon the Promised Messiah remarked that a current had been set in motion by God and people in their own places and in their own individual ways were investigating his claims. He added that the really great miracle was only the miracle of Divine

1. Bokhari.

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Knowledge. The greatest miracle of the Holy Prophet was the Holy Quran, he said,—a miracle that was always fresh. These remarks were occasioned in connection with the commentary of Surah Fatiha which the Promised Messiah is now engaged upon after challenging the *Pir* of *Golarah* and other Muslim divines, by means of handbills broadcast freely in the country, to surpass him if they can in writing *Tafseer*.

The Promised Messiah continued : The sign by which we know a learned man is no other than his learning. Among those who oppose my Mission there is really speaking no real 'álim. Not even one. For, had there been any such among them, there was nothing to prevent him from falsifying my claims and from frustrating the whole purpose of my Mission simply by showing that he understood the Holy Quran better than I, and that he could write a better exposition of it. When a man with normal vision was dubbed blind, he felt greatly insulted and did not rest until he had shown that his eyesight was quite healthy. Similarly, these opponents should establish their claims to learning and insight into the teachings of Islam by producing some tangible proof of that learning.

The Promised Messiah added further that it was not correct to say that Muslim divines of real learning had ranged themselves in opposition to his Mission. "By bestowing upon me the gift of miraculous knowledge of the Holy Quran and things divine, and by means of powerful repeated declarations in my favour, God has clearly shown that there is no 'álim among my opponents. Therefore it is not true to say that the 'ulama have rejected my claims," he said.

January 15, 1901.

The Promised Messiah said that he had received this Revelation during the night :

منعه مانع من السماء

i.e., "No one shall be able to stand against you in writing *Tafsir*."

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He added: "In this contest the Almighty God has paralysed the learning and the mental faculties of my opponents. Although the pronoun used in the Revelation is in the singular number, and points specifically to one particular person—*i.e.*, Mehr Shah—nevertheless, it has been conveyed to me by God that whatever has been said in regard to this man also applies with equal force to all those who might aspire to take up my challenge—as though in his one person he embodied the entire number of those who seek to oppose me. One implication of the expression used in this Revelation is that even if my opponents were to combine and work together in collaboration as one man, they would still be unable to write anything in competition against me.

"What was possible," said the Promised Messiah, "for one human being to accomplish, that was also possible for another. Our opponents are human beings like us; and they are, besides, reputed to be scholars of outstanding attainment. If my achievement does not spring from superhuman aid, it should be possible for them to match my performance. Then why do they fail to measure up to me? For those who have eyes to see, this is a great miracle. Should a Prophet of God simply throw down his walking stick on the ground, saying that no one shall be able to lift it up, failure on the part of the people to pick up that stick would, accordingly, constitute a miracle. But the writing of *Tafsir* is an intellectual task, and my miracle therefore is all the greater."

The Promised Messiah remarked: "The writing of this *Tafsir* has happened to be commenced in the month of Ramzan, just as the Revelation of the Holy Quran had commenced in that sacred and blessed month, and it is expected to be completed within two Ids. In the words used by Shaikh Sa'di on one occasion:

بروز همایون وسال سعید بتاریخ فرخ میان دو عید

The Promised Messiah then recalled that in answer to the great miracle of the Holy Quran in

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depth of meaning, force of style and the superb beauty of its language, the Rev. Mr. Funder (?) once referred to *Hariri* and *Abul Fazl* and to some works in the English language. "This was many years ago," said the Promised Messiah. "But even at that time I reflected that the worthy clergyman had unblushingly proceeded to institute a comparison between things of which one was so immeasurably superior to the others that there really could be no question of a comparison between them. In the first place none of the writers referred to by him had ever claimed that their productions had superseded the Holy Quran, or that they stood in a position of equal merit with that marvellous book. On the contrary they have no hesitation in confessing that their productions were far from perfect, while they pay their mead of praise to the Holy Quran. Secondly, in works such as those referred to by the Rev. gentleman the meaning of the piece runs subject to words chosen for considerations of rhyme and meter. In the Holy Quran, on the other hand, words are used with the primary object of a clear exposition of Truth and Wisdom; but combined with this, beauty of language is maintained at a super-human standard of excellence: and a combination of these two qualities constitutes the crowning miracle of the Holy Quran. Literary productions proceeding from human minds such as *Hariri*, etc., cannot rise to these heights of sublimity.

The Promised Messiah said: "The month of Ramazan is a month of blessings, and the proper way to imbibe its blessings is Prayer."[2]

2. Translated from *Malfoozat-i-Ahmad*, published by Sh. Abdul Hameed,

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HARZAT AMIRUL MOMENEEN KHALIFATUL MASIH II—AN APPRECIATION

The more we study the career of Hazrat Amirul Momeneen, the *Fazl-i-Omer* and اولوالعزم Khailfa of the Promised Messiah, in the light of the numerous prophesies of the founder of the Ahmadyya Movement in regard to his Promised Son and the future of his Mission, the greater becomes our conviction that the future of humanity lies only in the recognition of his illustrious personality and of the high Mission of the Promised Messiah whose image he is.

History bears eloquent testimony to the fact that it is only through " Prophets " that true foundations are laid for the regeneration of mankind. Whenever and wheresoever humanity sank into darkness and corruption became rampant, God sent His Divine Messengers to rouse man from his spiritual torpor and to place him on the high road of progress and prosperity.

As per His immortal Divine Law, God in the fullness of time raised in this age of gross materialism and irreligion His messenger who laid the foundation of a New Heaven and a New Earth, which events in time shall amply demonstrate to be the sole Hope of a ravaged world. Those who are gifted with spiritual vision and deeper insight into the Divine Scheme of things already feel that in this mighty catastrophy which is engulfing mankind at a terrific speed there lies hidden the foundation on which the superstructure of that New Order for which the present war-ridden world is clamouring will be raised, as was prophesied by the Divine Messenger of this age.

The Movement established by him, after successfully passing through a series of crises culmiunating

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in those of the Ahrar anti-Ahmadi agitation in the year 1934—which, with its implications, was a very grave danger—now stands in such a firm and fortified position as to have its influence felt in shaping the destiny of mankind and to be able to warn any power or organisation, however strong, which would dare contemplate its annihilation, that by such a desire it would hasten its own end. The credit for the present strong position of the community goes to Hazrat Amirul Momeneen Khalifatul Massih II. Within a quarter of a century, since he became Khalifa in the year 1914, the Movement, in spite of mighty opposition both from within and without, has progressed with such a lightning speed as to constitute a clear miracle.

Of all his achievements the wonderful part Hazrat Khilafatul Massih II played in the emancipation of the down-trodden Kashmir Muslims in the year 1931 and 1932 will be recorded in golden letters. Within the short span of a single year the success he achieved as the President of All-India Kashmir Committee was simply miraculous. These events made every Ahmady realise the force of the prophesy of the Promised Messiah that " Prisoners and slaves shall be released through him " *i.e*, through the Promised Son.

But alas ! this mighty achievement, instead of opening the hearts of non-Ahmadies and non-Muslims to the truth of Ahmadyyat, only served to kindle within the breast of some of them the fire of envy which led to that uncompromising spirit of opposition all round of which the Ahrar agitation was but a phase. God moves in mysterious ways. As He had decreed that Islam, which is a religion of Peace and Goodwill for mankind *par-excellence*, should become the Universal Religion, He brought about this great calamity as a blessing in disguise. For had it not been for the reaction which the Ahrar agitation had on the community the wonderful scheme of Tahreek-i-Jadeed would not have come into existence and the Jama'at would not have been in its present strong position. We who have witnessed these things coming to pass, thus await the future with confi-

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dence and a sense of exultation in the coming spiritual Victory destined for us: "His fame shall spread to the corners of the earth; nations shall be blessed through him. His advent shall be most blessed and it shall be a manifestation of the Divine Glory."

Hazrat Amirul Momeneen's career and the significance of Ahmadyyat are concomitants. One who has failed to realise adequately the significance of Ahmadyyat cannot possibly evaluate correctly the significance of Hazrat Amirul Momeneen's illustrious career. When the aims and objects of the Ahmadyya Movement are properly understood, it is only then that the wondrous personality of Hazrat Amirul Momeneen will unfold itself. I quote below the objects of the Ahmadiyya Movement in its founder's own words:—

"The task for which God has appointed me is that I should, by removing the obstacles which have been set up between man and his Maker, re-establish in the hearts of men love and devotion to God; and by making manifest the Truth, should put an end to all religious wars and strife and thus lay the foundation of abiding peace; and should acquaint the world with the spiritual truths which it has forgotten and should demonstrate to the world the true spiritual life which had been displaced by material desires; and should in my own life manifest those Divine powers which have been bestowed on man but which can be manifested only through Prayer and Devotion; and, above all, that I should permanently re-establish that bright and pure Unity of God, free from all polytheistic ideas, which had entirely disappeared from the heart of man" (*Lectures on Islam*, p. 34). Again he says: "God has endowed me with knowledge that I should warn those who have gone astray and should lead those who dwell in darkness into light." "God has sent me to reform this sad plight and to lead mankind to His pure Unity. Accordingly I have explained all things to you. I have also been sent to give to the world a firmer faith and to demonstrate to the world the existence of God, for faith has withered and belief in the Life Hereafter has become a mere fable; and the conduct of man shows that his

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whole trust is placed in this world and in things material, and that he has no faith in God or in the life to come. Men talk of God and of spirituality but their hearts are filled with the love of this world. Jesus had found the Jews in the same state in which I find the world to-day; and just as lack of faith had driven the love of God from the hearts of the Jews and destroyed their morals, the world has to-day ceased to love God and I have been sent to restore Truth and Faith and to revive the love and fear of God in the hearts of men. This alone is the object of my existence. God has informed me that Heaven shall again draw nigh to the earth after it had drawn itself away. So I have come to renew these things and have been sent for this purpose." (*Kitabul Bariya*, p. 253) In another place he says that one of his sons shall be the liberator of captives *i.e.*, nations, classes and countries, oppressed by other nations, classes and states, shall, through him, be released from the bonds of tyranny and shall obtain their freedom.

Again he says that it is his duty firstly to demonstrate the Truth of Islam to all nations, secondly to present to the world the true and unalloyed teachings of Islam, which are full of truth and spiritual light, to free them from all false interpretations and irrelevant interpolations; and, thirdly, to bestow the Light of Faith on all those who, from among the nations of the world, are eager for it.

Crystallizing the above lengthy quotations into a nutshell we might say that his Mission was "to preach the perfect Unity of God; to establish virtue and righteousness; to restore to the hearts of mankind the fear of God; to strengthen the relations between man and his Maker, to lead men out of doubt and darkness into the certainty of faith; to restore rest and calm to troubled hearts, to open the gates of spiritual knowledge, to find a solution for moral, spiritual, intellectual and practical difficulties; to relieve and succour the operessed through heavenly means; to restore the rights of those who have been despoiled; to abolish War and

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Disorder; to bring about Universal Peace; to collect all mankind under the banner of One Faith and One Creed; to propagate the Truth among all nations; to purify Islam of extraneous errors and to present the true doctrine of Islam to the world; and finally to demonstrate to the world the *Glory of God by manifest signs*" (*Ahmadiyyat* or *True Islam*, p. 25).

Such was the stupendous task which God had entrusted to His Messenger of the Latter Days. By heavenly signs, sublime morals, and soul stirring teachings and above all by his vast writings, expounding the beauties of Islam on the one hand and on the other proving conclusively that of all religions Islam alone is the Living Religion, the Promised Messiah laid the firm foundation on which the superstructure of the "New Order" will be raised. No one who endeavours to imbibe the spirit of his teachings and seeks to ascertain the ultimate object of his lofty Mission will fail to realise that no system or religion other than Islam can form a sound basis on which the future peace and prosperity of mankind could be built.

The corner stone of the New Order which will come into existence when this world-wide conflagration dies out must be the belief in a living God who speaks to His servants to-day as He spoke to them in ages past, who hears their prayers to-day as He heard them in the past; and who manifests His signs to-day as he used to manifest them in the past. No system or religion can be deemed qualified to raise the grand edifice of this New Order unless it has the power to show God to man as a tangible living Reality—the only Reality of all Realities—and then build upon that foundation. As Islam alone possesses this power it is a forgone conclusion that in the coming "New Order" Islam alone will have the determining voice.

It should be noted that a Prophet's "advent" does not imply merely his coming and passing away after delivering his message. Rather, at the advent of every Prophet or Apostle the Divine Will is to bring about a change and a revolution in the world, for which He

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causes the Prophet to accomplish only " the sowing of the seed " ; and in order that the seed may grow to full fruition, God perfects the Prophet's Mission by setting up after his death competent men one after the other as his successors."

Such being the Divine Scheme we find that, as a result of the manifold achievements of Hazrat Amirul Momeneen's brilliant career, that seed is already on its way to full fruition.

Following is the brief summary of the landmarks in that illustrious career which is destined to usher in a New Era in the history of mankind :

1. Successful handling of the Khilafat issue.

2. Consolidation of the Jama'at on a firm basis by regulating the position of Sadar Anjuman Ahmadyya *vis-a-vis* the authority of Khilafat ; and the inauguration and perfection of the System of Nazarets.

3. Establishment of a net-work of missions in all parts of the globe.

4. Death-blow to the wave of Malikana apostasy in 1923.

5. Erection of the Mosque in London, the heart of Christendom, and his personal visit to England.

6. Successful handling of the internal mischief created by the *Mistris* in 1926 and by the *Misri* party in 1937.

7. Redress of the grievances of the down-trodden Kashmir Muslims in 1931-32.

8. Repelling triumphantly the combined onslaught of the Ahrar and Dr. Iqbal, etc., and the agencies which prompted and sustained this attack in 1934 and 1935.

9. Annual celebration of the Prophet's Day, All Faiths' Day, and the Day of Tabligh among Non-Ahmadies and Non-Muslims.

10. Celebration of the Annual *Jalsa* in the Christmas Holidays and the inauguration of the institution of *Majlis-i-Mashawarat*.

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11. Valuable political guidance given from time to time to the Muslims of India, to the rest of the Muslim would, and to the Indians as such in their titanic struggle for Independence.

12. Sound advice to Britain in the life and death struggle against Nazism.

13. Inauguration of Tahreek-i-Jadeed Scheme and that of Khuddamul Ahmadyya.

All those who would realise the significance of the above achievements and of the general activities of the Jama'at as outlined above, would not fail to come to the conclusion that through the priceless institution of Khilafat the Community is now on the threshold of witnessing the grand fulfilment of the sublime purpose for which Allah has raised the Promised Messiah in this age.

Blessed are those who realise this momentous truth and having accepted it join the forces of right-eousness which are now so wonderfully mobilised under the Khilafat of Hazrat Amirul Momeneen to give a death-blow to all Satanic and destructive forces that are undermining the peace of mankind.

Secunderabad. ALI MOHAMMAD A. ALLAH DIN,
M.A. (Edin.)

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THE WAY TO INTER-RELIGIOUS AMITY

[This talk was broadcast on the wireless by Mr. S. M. U. Shah, President, Ahmadyya Muslim Association, Nairobi, on 30th November, 1940.—*Ed.*]

One of the bases for lasting peace amongst mankind is the principle, upheld by the Ahmadiyya Movement, which establishes the belief that prophets and reformers of all ages and climes should be equally respected and revered. This has a special significance for India, where, comparatively speaking, religion, or the profession of it, still plays a dominant rôle in the political situation.

To-night I am speaking on the occasion of "All Prophets' Day". The basic idea of this function is to supply a common ground for people professing different faiths to enunciate and clarify the various aspects and tenets of their religions; and also to supply a means whereby the lives of all the great world teachers might be placed before the public in all their sacredness, and thus to create a wholesome respect for them in the minds of all mankind. In this way it is hoped that all unjustified misconceptions, which somehow have now been associated, in varying degree, with the lives of nearly all great religious founders, would be removed. This point is of vital importance if we take a deeper view of the significance of life. The commonwealth of the brotherhood of man, at the present moment, is in complete discount. The existing war is more than a clash of opposing political ideologies. To my mind it has a deeper reason. In fact the present war is only a periodic outburst of the continuous conflict and vast mental debacle due to the miserable lack of sympathy and harmonious relationship amongst the various creeds which men profess. Naturally I can only very briefly touch upon this theme. For centuries now on account of the gross ignorance existing among various civilisations or rather the

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various modes in the business of living, people in different parts of the world somehow feel they live a distinct and superior form of life to others. This lack of knowledge and sympathy, in due course, sometimes through interested propaganda and sometimes through sheer force of circumstance, degenerates and gives rise to contempt and even detestation of one another's forms of life. Most of you, perhaps, know the baseless and shamless lies, for instance, that have been heaped on the Holy Prophet Mohammad, notably by otherwise quite fair-minded and erudite Western writers. The poison of that misrepresentation has even to-day not passed away. They still, I believe, form an immense obstacle in the fraternising of the Western Christians and the vast Muslim World. I have only cited one example.

I think you will agree with me, that among the most essential factors operating in the direction of a man's whole business of living, religion is at least one. Now what I wish to bring to your attention is that if we will try to understand one another's religions and know more authentic accounts of one another's prophets, we will be erecting a foundation of mutual respect and esteem, and will thereby help to bring about that happy condition where men will understand and hence will appreciate one another. If that is achieved we would have gone a long way indeed on the road of progress.

For me, as a Muslim, the puropse of this sort of celebration is a duty. Our Holy Prophet taught in the Holy Quran وان من امة الا خلافيها نذير—*i.e.* "there has been no nation that has not been sent a warner." Therefore the Muslims cannot, unless they go against their Prophet's teaching, afford to slight, in any way, the memory of the founders of other religions. They also are from God. The Muslims will be disbelievers if they dare to reject them.

Our Holy Prophet laid particular emphasis on this point. On one occasion a dispute arose between a

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few of the Prephet's Companions and some Jews over the question of the Holy Prophet's superiority over Jonah, one of the Biblical Prophets. In due course they appeared before the Holy Prophet for settlement. The Holy Prophet said, لا تفضلونی علی یونس بن متی "Do not give me preference over Jonah son of Matta." At another time he said, لا تفضلونی علی موسیٰ "Do not give me preference over Moses." In spite of the fact that he knew he was the greatest of all the prophets, our Holy Prophet realised the delicate nature of the dispute, and dissuaded his followers from over-emphasising that fact on unnecessary occasions. To us the Holy Prophet's superiority is there, but only in degree, not in kind. In fact the reason which makes us revere our Prophet obliges us also to respect and revere other prophets of God.

It has been most unfortunate that Muslims too have taken on the complexion of present currents of thought and, like other people, have begun to reject the prophets of other religions. So the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian, the servant of the Holy Prophet Mohammad, appeared, and removed all the accretions from the pure Islamic teachings. He taught anew and re-established the prophethood of Zoroaster, Krishna, Jesus, Buddha, Rama and others. He emphatically declared all these to be prophets of God, and enjoined it on his followers to believe in them all. He maintained that Hazrat Guru Nanak was also a reformer from God, and was sent specially to bridge the gulf between Hindus and Muslims.

In India sometime back a book named *Rangeela Rasool*, full of vile and filthy abuse, was written against the Holy Prophet Mohammad; at about the same time a journal called *Vartman* came out with an article in its pages that was even worse. Naturally feelings between Muslims and Hindus ran high. Hazrat Mirza Basheerud Deen Mahmud Ahmad, the Present Head of the Ahmadyya Community, then organised the Holy Prophet Mohammad's Day. The idea was to put before the public the facts of his life and teachings,

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and thus to let everyone know his sublime character, so that occasions like the *Rangeela Rasool* incident could not arise again. As a corollary to that an All Prophets' Day, too, was organised to serve a similar purpose. Naturally when the pure lives and teachings of all the great prophets of God are placed before the world in all their authenticity, followers of various faiths will realise the common basis of their apparently different religions. In this way a healthy respect for one another's beliefs and mental outlook will be established. That will lead to appreciation and a sense of kindred proximity, and the now prevalent warped and prejudiced vision with which one views another's religion, will be removed. The result would be the creation of a catholic mental outlook which will be tolerant enough to guarantee lasting tranquillity and peace.

Of course I have taken religion as the most vital directive factor in a man's outlook on life. That, I believe, is correct. Whether we believe in religion or not, we will have to admit that all the civilisations, including the present one, since the dawn of history, have been closely associated with, if not completely based on certain forms of religion. Therefore if we could clear our mind of the wretched ignorance which envelopes it in so far as knowledge of religions other than our own is concerned, we will correspondingly learn to realise the beauties and points of view of our fellow men. If we do that, we will, in some measure at least, be eradicating the present gospel of hate and intolerance of which this war is the culmination.

I would repeat that Islam strictly enjoins on Muslims due reverence for other people's creeds. In fact it goes *very* far. An inflexibly iconoclastic faith, Islam nevertheless orders that even the *idols* of the idol worshippers should be treated with respect, for they are objects of reverence to their devotees. If Muslims will bear in mind what their beloved Prophet taught them, and if non-Muslims too, will fall in with this high moral line of conduct, then the world would be spared a good deal of its bitterness.

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SABR-O-SALAT[1]

"O you who believe! seek assistance through patience and prayer, for God is with the patient. And do not speak of those who are slain in God's way as being dead; nay, (they are) alive, but ye do not perceive. And We will certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; but give good news to the patient, who, when a misfortune befalls them, say: We are God's and to Him we shall return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course." (The Holy Quran, II : 153—57.)

Almighty God has said that this world is a house of trials—of sorrows, of tears, and many illusions. But in spite of this man engrosses himself more and more in it. He takes such a deep interest in and nurses such a passionate love for the affairs of this world that he forgets everything else, even his duty towards his God. He cares so much for his wife, his children, his name and honour, wealth and property, that besides these things nothing else matters in his eyes. Yet when the moment of death approaches, it is then that he begins to realise his past mistakes and in this attitude of mind sinks into a state of utter despondency. And it sometimes happens that when misfortune strikes his wife, or his children or his name and honour, or his wealth and property, he becomes bitter against God. This is entirely due to his ignorance. God has given us every thing we want here, but at the same time has said that the things of this world are not everlasting. They are all of them doomed to "fana", destruction, even our own selves not excepted. We must not, therefore, let our hearts get too much engrossed in this world for one day there must be a separation, and the stronger the tie the more bitter would the separation be. If we only realise that these things are not ours, half of our pains and

(1) From notes of *Dars* given by Hafiz Jamal Ahmad, Ahmady Missionary, Mauritius.

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sorrows—nay, all of them—can be avoided. Supposing, for instance, a friend comes to you and says: "Friend, take this in your custody; you may derive any benefit from it until I come and claim it back." Will you, then, after taking the fullest advantage of the thing entrusted to you, weep when your friend comes and claims it back from you? No, surely not. You will rather thank him a thousand times and love him the more for his generosity. So is the case with God and man.

God is our dearest Friend and He places many things in this world in our custody; why should we then cry and weep when the time comes for Him to claim back these things? But man is weak and is so constituted that he cannot always keep on his feet when the blow falls on him unless there is One on Whose love, protection and strength he might rely. And that is why in the moment of need God has directed him to have recourse to *Sabr* and *Salat*, *i.e.*, to Patience and to Prayer.

This counsel or advice has been given to those who *believe*; that is to say, to those who are aware of their weakness, and who are aware of the Power and Unity of God, of the Eternity of the hereafter and of the Security which His love affords.

Sabr is an Arabic word which has two meanings:

(*a*) To do good and to persevere in it, and also to abstain from evil. It should be remembered that man is a curious compound of two tendencies, *viz.*, good and evil. There is a tradition of the Holy Prophet which says that God has subjected every human being to two kinds of influences. One of these is a good and benign influence shed on this world by angels, and the other is an evil influence. One of the Companions, upon hearing this said to the Holy Prophet, "O Prophet of God! Thou art also a human being; is what you have just told us true in regard to you as well?" The reply of the Holy Prophet was: "Yes, but I have subdued my *shaitan* so much that I do not get but good

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